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FORTY-SEVENTH REGULAR MEETING, December 6, 1881.

Mr. M. B. W. Hough read a paper entitled A QUESTION IN CLASSIFICATION, of which the following is an abstract :

Classification is made possible by the persistence of inherited peculiarities, while it is rendered necessary by the diversities of such peculiarities which meet us daily in the street. It proceeds upon the present condition of affairs, but many considerations must enter any discussion of the subject.

Races of men are described by color, habitation, and by families. The last is the true method, but each observer has his own theory.

The proportionate diameter of the skull when measured laterally and longitudinally, and the contents of the brain in cubic inches are also favorite methods. Men have also been divided into two species by the position of the nostrils, whether close together or wide apart.

The angle between lines drawn from the forehead and the base of the brain, meeting at the front of the upper jaw, and the relative prominence of the jaws compared with the forehead and the chin, is used for the same purpose, and seem to be persistent. A division founded on the cross section of the hair seems incisive, but must, it would seem, yield to some, as yet, unrecognized distinction, which shall divide men into two families of races.

The diversities of the individuals who compose these classes, when each is taken as a whole, are manifold. One class delights in repose, is ruled by desires and acts from impulse ; the other delights in action, is ruled by ideas and acts from motive ; one is patient under restraint and satisfied with material comfort ; the other is ambitious of improvement and impatient of control. Anatomical differences are well known to specialists : one class has less muscular development and more protruding mouth ; it has also more flattened and scanty hair, accompanied by larger and more active perspiratory glands, whether these facts are related or not. The feet are less arched, arms longer, legs weaker, chests shallower,

and complexion darker; and in culture, one class is behind the other.

There are difficulties in the application of so simple a theory, and the object of this paper is to ask where the line is to be drawn.

That there have been vast changes in existing climates and in the present distribution of land and water is unquestioned; with corresponding effects, if not on the dispersal and variation of humanity, at least on all then existing organic life.

But we know that man has existed on the earth for a long period of time, and has moved from one place to another, as he does in the present and will do in the future, from the same motives. Whenever the Glacial Epoch occurred, as ice disappeared from Western Europe, man was there. And this is a significant fact, when connected with the other fact, that many northern forms of animals and plants are found in the further south, while no southern forms have invaded the north; which opens space for momentous speculations as to the original location of man. If his northern origin is inconsistent with preconceived opinions, may he not, early in his life as a species, have been separated into two divisions, one being led north, the other south. If so, owing to permanent geographical causes, those who went south encountered less variety of condition than the other. Be this as it may, we see all over the world reminders of the migrations of men, and the emigrants, who usually occupy the more fertile and inviting regions, whenever comparison is possible, seem to have improved on their kindred who were left at home.

Is there such a division—one class embracing races of southern origin, the other those who have arisen in colder climates, and when found in southern latitudes are referred to the north? The line of such division seems widened at its boundaries, but this widening is due to mixture of blood, which is shown in the blending and fusion of the characteristics of each class.

Here arises the difficulty in the application of the theory—certain people, by many qualities, belong to one class; in others, as clearly

resemble the other. This is the case with the natives of Australia, who, resembling the one class in most if not all other things and in mental and social condition, have the wavy hair, full beard, and sharp sight of the other—where shall they be classed? They have no history or traditions, have never cultivated food-crops, clothed themselves, or had permanent dwellings, and it is questioned whether they knew the use of fire. Their appearance is analogous to many races of animals and plants found on islands, similar to those found on far off continents, yet specifically distinct, from which long isolation is inferred. This seems, by its fossils, to be true of the animals, and may well be true of the men of Australia. They are also the only people, apparently, of the southern class who have lived for ages in a temperate climate, and also who have hair but slightly curled. Some writers derive them from the Non-Aryan tribes of India, but as these are cultured—they all cultivate food-crops, have dwellings, clothe themselves, and use fire, arts that could not well be lost—and as emigrants usually take purpose and knowledge with them, it seems that any such recent resemblances would be more reasonably accounted for by reversing the course of the hypothetical migration.

Resemblances in language must be cautiously used in tracing relationship, as will be seen in the known origin of the so-called Latin Nations of Europe.

While upon such separation as has been suggested, one portion went in one direction and the other in another, each would be soon modified by changed conditions, and would divide into clans, tribes, nations, and races; each class retaining the common as well as class characteristics. No special reference is made to American ethnology, for whether its pre-historic races are of single, or as is likely, of three-fold origin, they are all referred to northern sources.

The earlier relics of our kind show indices of the same grade of culture; so the farther back we go in the line of descent the more likenesses are found in people who seem widely separated in habita-

tion and apparently in blood. This fact explains many things which seem to be contradictory.

All this is general, but illustration and application are not far to seek. That the key to distinctions between classes, as well as races, is to be found in the bodily frame, and is now in the hands of those who study it, is, I believe, beyond doubt. Will somebody learn to use it?

Upon this communication Mr. Ward remarked that he had been struck by the analogy which it suggested between the geographical distribution of the human races and that of the lower animals and of plants. It seemed that in the one case as well as in the other the physically inferior types predominated in the southern hemisphere, and particularly in South America and Australia. Africa, however, constituted an exception, so far as animals and plants were concerned, and he raised the question whether this might not be due to the fact that geologically that continent properly belongs with Europe and Asia, with which it was connected until quite recent times, and whether the size of land areas did not have something to do with the degree of development made by the life inhabiting them; he also queried further whether this might not be in turn due to the relative length of time during which such development has been going on, presuming that it might have begun much earlier on the great northeastern continent. He spoke of the oft-repeated remark made by geologists and naturalists that America is really the Old World, and said that, in so far as life at least was concerned, the reverse must be the case, if, by the age of a fauna is meant the length of time it has been developing, as measured by the degree of advancement attained. From that point of view Australia would be the youngest continent, after which would follow South America, then North America, making the Old World in fact old zoologically and phytologically as well as anthropologically. That the human races, notwithstanding their superior migratory power, had retained certain of the same geographical peculiarities that characterize the lower forms of life, he thought quite probable.

Prof. Otis T. Mason then read a paper on THE DEFINITION OF ANTHROPOLOGY AND ITS SUB-DIVISIONS.¹

A running discussion followed upon the various terms adapted to the classification of the phenomena of anthropology.

FORTY-EIGHTH REGULAR MEETING, December 20, 1881.

Mr. Lester F. Ward read a paper entitled THE ANTHROPOCENTRIC THEORY.² The following is an abstract :

The aim of the paper was to bring together into something like logical order a few of the more salient facts which have been cited in favor of and against the belief in the existence of a beneficent agency in nature, more especially as operating in the direction of the welfare and advantage of man, considered as the end toward which the various processes of the universe have tended. These statements of fact were accompanied by such explanations, qualifications, and other comments as seemed necessary to secure their proper appreciation and their true bearing upon the problem.

The speaker called attention to the fact that writers of a teleological bias are continually advancing what they regard as proofs of intelligent design and benevolent provision in behalf of sentient beings, especially man. Until within quite a recent period all philosophy was strictly *anthropocentric*, and the lower grades of creatures capable of enjoyment and suffering were wholly ignored ; but in later times a few of this school have expanded their scheme to embrace the animal world in general, rendering it *zoöcentric* instead of anthropocentric, although the existence of large orders of purely predatory creatures had proved a somewhat discouraging fact for their philosophy to assimilate.

Most of the examples that have been brought forward as establishing the operation of a designing intelligence and beneficent

¹ "American Naturalist," Vol. XVI., (January, 1882,) pp. 66-67.

² This paper will form part of Chapter VIII of the author's work "Dynamic Sociology," in press.